

# ZABAN KI

## HIFAZAT KIJYE

**MUFTI TAQI USMANI (DB)**

ki maqbool kitab islahi khutbat hindi mein se  
iska khulasa **HINGLISH** mein karne ki koshish ki hai.

Allah is ko kubool farmaye.

Aur ham sab ke haq mein naafe banaye. Aameen.

**Composing: Salim Ismail Rawat**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمدہ و نصلى على رسولہ الکریم - اما بعد.

Hazrat Abu Hurerah<sup>رضی اللہ عنہ</sup> riwayat karte hai  
**Nabie Karim**<sup>صلی اللہ علیہ وسلم</sup> ne irshad farmaya ki jo  
sakhs **Allah Taala** par aur aakhirat ke din  
par imaan rakhta ho usko chahiye ki ya  
to wo aachi aur nek baat kahe ya khamos  
rahe.

Bukhari shareef.

Doosri riwayat Hazrat Abu Hurerah<sup>رضی اللہ عنہ</sup> se  
riwayat hai unhone **Nabie Karim**<sup>صلی اللہ علیہ وسلم</sup> se  
suna aap ne irshad farmaya ki ek insaan  
soche samje bagair jab koi kalima zaban  
se kah deta hai to vah kalima us sakhs ki  
jahannam ke andar itni geharai tak gira  
deta hai jitna mashrik aur maqrib ke  
darميان fasla aur doori hai.

Bukhari shareef.

Teesri riwayat Hazrat Abu Hurerah<sup>رض</sup> riwayat karte hai ki **Nabie Karim**<sup>ﷺ</sup> ne irshad farmaya ki kabhi kabhi ek insaan **Allah** taala ki razamandi kalima kehta hai yani aisa kalima zaban se ada karta hai jo **Allah** taala ko khus karne wala hai **Allah** taala ki riza ke mutabik hai lekin jis waqt vah kalima zaban se ada karta hai us waqt us kalime ki ahmiyat ka andaza nahi hota aur la parwahi se vah kalima zaban se nikal deta hai maqar **Allah** taala us kalime ki badolat jannat mein uske darzat buland farma dete hai aur iske ulta kabhi kabhi ek insaan zaban se aisa kalima nikalta hai jo **Allah** taala ko naraz karne vala hota hai aur voh sakhs la parwahi mein us kalime ko nikal deta hai lekin vah kalima usko jahannam mein leja kar gira deta hai. Bukhari shareef.

In teeno hadeeso mein is baat ki taraf tawajjuh dilayi gayi hai ki aadmi zaban ke gunaaho se bachne ka ahtimam kare aur is zaban ko **Allah** taala ki marjiyat mein kharch kare, aur uske narazgi ke kaamo se isko bachaye. Jaise ki pehle arz kar chuka ho ki hum logo ke liye sab se jyada ahtimam ki chiz ye hai ki gunaaho se bache, gunaah na ho un gunaaho mein ye zaban ke gunaaho ka bayan shuru huwa hai, chuki zaban ke gunaah aise hai

ki kabhi kabhi aadmi samje bagair be parwai ki halat mein baate kar leta hai aur ye baate uske sakht tarin azaab ka sabab hoti hai isliye **Nabie Karim** ﷺ ne irshad farmaya ki zaban ko dekh bhal kar istemal karo, agar koi aachi baat zaban se kehni hai to kaho, warna khamosh raho.

Ye zaban jo **Allah** taala ne hame aata farmai hai, isme jara ghor karo to ye kitni azeem nemat hai, ye kitna bada inaam hai, jo **Allah** taala ne hame aata farma diya. Aur bolne ki aisi machine aata farma di ki jo paidaish se lekar marte dum tak insaan ka saath de rahi hai, aur chal rahi hai aur is tarah chal rahi hai ki aadmi ne idhar zara irada kiya udhar isne kaam shuru kar diya, ab chuki is machine ko haasil karne ke liye koi mehnat aur mashakkt nahi ki, koi paisa kharch nahi huva, isliye is nemat ki qadar malum nahi hoti, aur jo nemat bethe bhitaye begar mange mil jaati hai uski qadar nahi hoti, ab ye zaban bhi bethe bhitaye mil gayi aur lagatar kaam kar rahi hai, hum jo chahte hai is zaban se bol padte hai, is nemat ki qadar un logo se pooche jo is nemat se mehroom hai zaban mojud magar bolne ki taqat nahi hai, aadmi koi baat kahna chata hai magar keh nahi sakta, dil mein jazbaat paida ho rahe hai

magar izhar nahi kar sakta, usse poocho voh batayega ki zaban kitni badi nemat hai, **Allah** taala ka kitna bada inaam hai.

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Is baat ka tasavvur karo ki khuda na kare, is zaban ne kaam karna bandh kar diya aur ab tum bolna chahte ho lekin nahi bola jata, us waqt kaisi becharghi aur bebasi ka aalam hoga. Mere ek aziz jinka abhi hal hi mein operation huva hai unhone bataya ki operation ke baad kucch dair is haalat mein gujari ki sara jisam behistha, pyaas lag rahi thi, samne aadmi maujood hai, mein usse kehna chahta hu ki tum muje paani pila do, lekin zaban nahi chalti, aadha ghanta isi tarah gujar gaya. Baad mein wo kehte the ki meri puri zindagi mein wo aadha ghanta jitna taqlif dene wala tha, aisa waqt kabhi mere upar nahi guzra tha.

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**Allah** taala ne zaban aur dimag ke darmiyan aisa connection rakha hai ki jaise hi dimag ne yah irada kiya ki fala baat zaban se nikal jaye, usi lamhe zaban wo baat ada kar deti hai aur agar insaan ke upaar chod diya jata ki tum khud is zaban ko istemal karlo, uske liye pehle ye ilam sikhna padta ki zaban ki kis harkat se “alif” nikle, zaban ko kaha leja kar “ba” nikale to fir insaan ek musibat mein mubtala ho jata, lekin **Allah** taala ne fitri

taur per insaan ke andar ye baat rakh di ki jo lafz wo zaban se ada karna chah raha hai to bas irada karte hi fouran va lafz zaban se nikal jata hai, lekin ab jara isko istemal karte huye ye to socho ki kya tum khud ye machine kharid kar le aaye the nahi, balki ye **Allah** taala ki ata hai usne tumhe ata ki hai, ye tumhari milkiyat nahi, balki tumhare paas amanat hai aur jab unki di huvi amanat hai to phir ye bhi jaroori hai ki isko unki riza ke mutabik istemal kiya jaye, yeh na ho ki jo dil mein aaya bak diya balki jo baat **Allah** taala ke ahkam ke mutabik hai voh nikalo, aur jo baat **Allah** taala ke ahkam ke mutabik nahi voh baat mat nikalo ye sarkari machine, isko uski marzi ke mutabik istemal karo.

**Allah** taala ne zaban ko aisa banaya hai ki agar koi aadmi is zaban ko sahi istemal kar le, jaise ki aapne abhi upar ek hadees mein pada ki ek aadmi ne ek baat be parwahi mein zaban se nikal di magar voh baat aachi thi to us baat ki vajah se **Allah** taala ne jaane uske kitne darjat buland farma dete hai, aur usko kitna azro sawab haasil ho jata jab ek insaan kafir se musalman hota hai to voh issi zaban ki badolat hota hai zaban se kalimae sahadat pad leta hai “Ash-hadu

Al-laaa Ilaaha Illa-llaahu Wahdahoo Laa Shareeka Lahoo Wa-Ash-hadu Anna Muhammadan Abduhoo Wa Rasooluhu” is kalima e sahadat ke padne se pehle woh kafir tha magar isko padne ke baad musalman ho gaya, pehle jahannami tha ab jannati ban gaya pehle **Allah** ka na pasandida the ab mehboob ban gaya aur **Nabie Karim** ﷺ ki ummate izabat mein saamil ho gaya ye azeem inqilab is kalima ki badolat aaya jo usne zaban se ada kiya.

Imaan lane ke baad ek baar zaban se kah diya subhanallah to hadees shareef mein aata hai ki uske zariya amal ki tarazu ka aadha paldra bhar jata hai ye kalima chota hai lekin iska sawab intna azeem hai, aur ek aur hadees mein hain ki ‘subhanallahi va bihamdihi subhanallahil azeem’ ye do kalima zaban par to halke fulke hai ki jara si der mein ada ho gaya lekin amal ki tarazu mein bahut bhari hai, aur rahman ko bahut mehboob hai, baharhal ye machine **Allah** taala ne aisi banai hai ki agar zara saa iska rukh badal do aur sahi tarike se isko istemal karna shuru kar do to phir dekho ye tumhare namaa e aamal mein kitna izafaa karti hai, aur tumhare liye jannat mein kis tarah ghar banati hai aur tumhe kis tarah **Allah** taala ki razamandi ata karati hai,



iske zariye **Allah** taala ka zikr kara aur **Allah** ke zikr se is zaban ko tar rakho phir dekho kis tarah tumhare darjat mein tarakki hoti hai.

Ek Sahabiؓ ne pucha ki ya **Rasoolullah** kaun sa amal afzal hai **Nabie Karim**ﷺ ne jawab mein irshaad farmaya ki tumhari zaban **Allah** ke zikr se tar rahe, chalte phirte, uthte bethte **Allah** ka zikr karte raho.

Tirmezi.

Agar is zaban ke zariye se tumne kisi ko chotisi deen ki baat sikha di jaise ek sakhs ghalat tarike se namaz padh raha tha aur tumhe maalum tha ki ye ghalat tarike se namaz padh raha hai, chunache tumne chupke se tanhaai mein narmi ke saath muhabbat aur shaffat se usko samja diya ki bhai tumhari namaz mein ye ghalti thi, is tarah kar liya karo aapki zaban ki jara si harkat se uski islah ho gayi aur usne thik namaz padhni shuru kar di to ab saari umr jitni namaze vah thik tarike se padhega toun sab ka azar va sawab tumhare naama e aamal mein bhi likha jayega.

Ek shaks taqleef aur pareshani mein mubtala tha, tumne uski pareshani dur karne ke liye usse koi tasalli ki baat, koi tasalli ka kalima keh diya jiske natije mein usko kucch daaras ban gayi, usko

kucch tasalli haasil ho gayi, to yah kalima kahna tumhare liye azeem aaz va sawab khich laya, chunanche ek hadees me **Nabie Karim** ﷺ ne irshaad farmaya ki Agar koi shaks aisi aurat ke liye tasalli ke kalimat kahe ki jiska beta goom ho gaya ho, ya mar gaya ho to **Allah** taala uss tasalli dene wale ko Jannat mein shaandar kimti jode pehnayege. Tirmezi.

Garze yah ki is zaban ko nek kaamo mein istemal karne ke jo raaste **Allah** taala ne rakhe hai, unme isko thik tariqe se istemal kar lo, phir dekho tumhare naama e aamaal mein kis tarah sawab ke dher lag jayege. Jaise koi shaks ja raha tha tumne uski rehnumaie karke usko sahi raasta bata diya, ab ye chota sallallahu alaihi wasallam kaam kar diya aur tumhe khayal bhi nahi huva ki meine yah koi neki ka kaam kar diya **Allah** taala uske badle mein beshumar azro sawab aata farmayege. Agar insaan is zaban ka sahi istemal kare to yakeen kijye uske liye jannat ke darwaze khul jayege, aur beshumar gunaaho ki maafi ka zariya ban jayega, lekin khuda na kare agar is zaban ka nazayiz aur ghalat istemal ho to phir yahi zaban insaan ko jahannam mein khich kar lejati hai.

Ek hadees mein **Nabie Karim** ﷺ ne irshaad



farmaya ki jitne log jahannam mein jayege unme aksariyat un logo ki hogi jo zaban ki kartoot ki wajah se jahannam mein jayege, isliye yah zaban jo **Allah** taala ne hame aata farmaie hai isko zara dhiyan se istemal karo, isko kabu mein rakho bekabu mat chodo aur isko sahi kaamo mein istemal karo, isliya farmaya ki zaban se ya to sahi baat bolo warna khamos raho isliye ki khamoshi isse hazar darje behtar hai ki aadmi ghalat baat zaban se nikale.

Tirmezi Shareef.

Isi wajah se jaya bolne se mana kiya gaya ki agar insaan jyada bolega to zaban kabu mein nahi rahegi kuchh na kuchh gadbad karegi aur uske natije mein gunaaah mein mubtala ho jayega, isliye zaroorat ke mutabik bolo jaise ek bujrug ne irshaad farmay ki phele baat ko tolo phir bolo, jab tol kar baat karoge to phir ye zaban kabu mein aa jayegi.

Zaban aisi chiz hai ki iske jariye se insaan jannat bhi kama sakta hai aur dozakh be kama sakta hai isko kabu karne ki zaroorat hai, taaki ye be-vagah istemal naho, iska tarika yah hai ki insaan jyada bolna ka parhez kare isliye ki insaan jitna jyada kalaam karega, utna hi jyada gunaaah mein mubtala hoga, chunanche apni islaah ke taalib hazraat jab sheikh

ke pass ilaaj ke liye jate hain to sheikh har ek ke liye uske munasib alag alag nuskha tajveez karte hai, aur ve bahoot se hazraat ke liye sirf zaban ko kabu mein karne ke liye ilaaj tajveez karte hai.

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Ek sahib mere walid Hazrat Muhammad Shafiؒ ki khidmat mein aaya karte the, uhone Hazrat Walid se darkhast ki ke mein aapse islaahi talluk kayam karna chahta hu, Hazrat Walid ne kubul kar liya aur ijaazat de di, uske baad unhone kaha ki hazrat mujhe koi wazifa padhne ke liye bata de, mein kya padha karu? Hazrat Walid ne farmaya ki tumhara ek hi wazifa hai aur vah ye ki is zaban par taala dal do, aur yah zaban jo har waqt chalti rehti hai isko kabu mein karo, tumhare liye aur koi wazifa nahi hai. Chunanche unhone jab zaban ko kabu mein kiya to ussi ke zariye unki islaah ho gayi.

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Hamare yaha zaban ke ghalat istemal ki jo vaba chal padi hai, yaad rakho, yah badi khatarnak baat hai, dosto ko bulaya ki aana zara baith kar ghap shap karege, ab us ghap shap ke andar jhoot bola ja raha hai, gheebat uske andar ho rahi hai, doosro ki burai ki jaa rahi hai, doosro ki mimicry ki jaa rahi hai, jiska natiza yah hota hai ki hamari ek majlis na jaane kitne gunaaho ka majuma hoti hai. Is liye

sabse pehla kaam yah hai ki is zaban ko kabu mein karne ki ahmiyat dil mein paida kare, **Allah** taala apni rehmat se iski ahmiyat hamare dilo mein paida farma de, Aameen.

Yu to sara samaj is zaban ke gunaaho mein mubtala hai lekin hadeeso mein **Nabie Karim** ﷺ ne aurto ke andar jin bimariyo ke paye jaane ki nisaan dehi farmaie, unme se ek bimari yah bhi hai ki zaban unke kabu mein nahi hoti. Hadeeso mein aata hai ki ek martaba **Nabie Karim** ﷺ ne aurto se khitab karte huve farmaya ki: Ae Aurto! Mein ne jahannam walo mein sab se jyada tadad mein tumko paya, yani jahannam mein mardo ke muqable mein aurto ki tadad jyada hai. Aurto ne poocha ya Rasoolullah! Iski kya vajah hai? To Aap ﷺ ne jawab diya ki: tum laan taan bahut karti ho, aur shauhar ki nashukri bahut karti ho, is vajah se jahannam mein tumhari tadaad jyada hai. Is hadees mein **Nabie Karim** ﷺ ne jo do baate bayan farmayi, un dono ka talluk zaban se hai. Laanat ki kasrat aur shauhar ki nashukri. Aap ﷺ ne aurto ke andar jin bimariyo ki taskhis farmaie, unme zaban ke bejaa istemal ko bayan farmaya, ki ye aurte zaban ko ghalat istemal karti hai, jaise kisi to taana de

diya, kisi ko bura kah diya, kisi ki gheebat kar di, kisi ki chugli khali, yah sab iske andar dakhil hai.

Bukhari Shareef.

**Nabie Karim** ﷺ ne irshaad farmaya ki jo shaks mujhe do chizo ki gurantee aur jamanat dede to mein usko jannat ki gurantee deta hoo. Ek us chiz ki gurantee dede jo uske do jabdo ke darmiyan hai yani zaban ki yah ghalat istemal nahi hogi, is zaban se jhoot nahi niklega, gheebat nahi hogi, dil dukhane wali baat kisi ki nahi hogi vagerah vagerah. Aur ek uss chiz ki gurantee dede jo uski taango (leg) ke darmiyan yani sharamgaah ki usko ghalat jagah istemal nahi karuga. To mein usko jannat ki jamanat deta hoo. Isse maloom huva ki zaban ki hifaazat deen ki hifaazat ka aadha baab hai. Aur aaadha deen zaban ke andaar hai, aadhe gunaah zaban ke jariye hote hai, isliye iski hifaazat zaroori hai.

Hazrat Ukbāa bin Aamir<sup>رض</sup> se riwayat hai, farmate hain ki mein ne **Nabie Karim** ﷺ se sawal kiya ki ya Rasoolullah! Najat ka kya tariqa hai? Yani aakhirat mein aajabe jahannam se najat ho jaye, aur **Allah** taala apni razamandi ata farma de, aur jannt mein dakhila farma de, iska kya tariqa hai? To Aap ﷺ ne is sawal ke jawab mein teen jumle irshaad farmaye. Pehla

jumla yaha irshaad farmaya ki tum apni zaban ko apne kabu mein rakho, zaban bekabu na hone paye. Doosra jumla yah irshaad farmaya ki tumhara ghar tumhare liye kaafi ho jaye, yani apna jyada waqt ghar mein guzaro, fuzul aur bila vajah tumhe ghar se nikalne ki zaroorat nahi, sirf zaroorat ke tahat ghar se bahar javo, bila zaroorat bahar mat javo, taki bahar jo fitne hai unke andaar mubtala na ho javo. Teesra jumla yah irshaad farmaya ki agar koi ghalti, koi gunaah ya khata tum se ho jaye to us ghalti par rovo, rone ka matlab yah hai ki usse toubah karo, aur us par sharmindagi ka izhaar karke istagfaar karo.

Pehle zamane mein “Nechriyat” ka bada zor tha, aur yah firqa “Nechriyat” ke log mozizo vagaireh ka inkaar karte the, aur yah kehte the ki yah to fitrat ke khilaf hai, kaise ho sakta hai. Chunanche ek sahib ne Hazrat Thanvi<sup>ؒ</sup> se poocha ki yah jo quraan shareef mein aaya hai ki qiyamat ke din ye haath, paav gawahi dege, guftagu karenge, yah kis tarah gawahi dege? Inke andaar zaban nahi hai, aur bagair zaban ke kaise boleگا? To Hazrat Thanvi<sup>ؒ</sup> ne poocha ki aacha yah batavo ki zaban bagair zaban se kaise bolti hai? Yah zaban bhi ek ghost ka tukda hai, iske

liye alaag se koi zaban nahi hai, lekin phir bhi bol rahi hai, jab Allah Taala ne ghost ke is lothde ko bolne ki kuwwat ata farma di, to yeh bolne lagi, agar Allah Taala is kuwwat ko cheen le, to bolna bandh kar degi. Yahi bolne ki kuwwat jab Allah taala hath ko ata farmayege to hath bolne lagega, paav ko ata farmayege to paav bolne lagega. Saare aaza chuki zaban ke tabe hai isliye zaban ko sahi rakhne ki koshish karo. Is zaban ki hifazat bahut zaroori hai, jab tak insaan is par kabu na paale aur iskp gunaaho se na bachale, us waqt tak kamyab nahi ho sakta. **Allah** taala hum sab ko is zaban ki hifazat karne aur isko sahi istemal karne ki taufiq ata farmaye, Aameen.

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وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

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